Ethnic Press Section
Canadian Citizenship Branch
Room 613, Bourque Building
Ottawa, Ontario # 8764

Friday, July 22nd, 1966
5th OF AV, 5726
SIDRA:
DVARIM

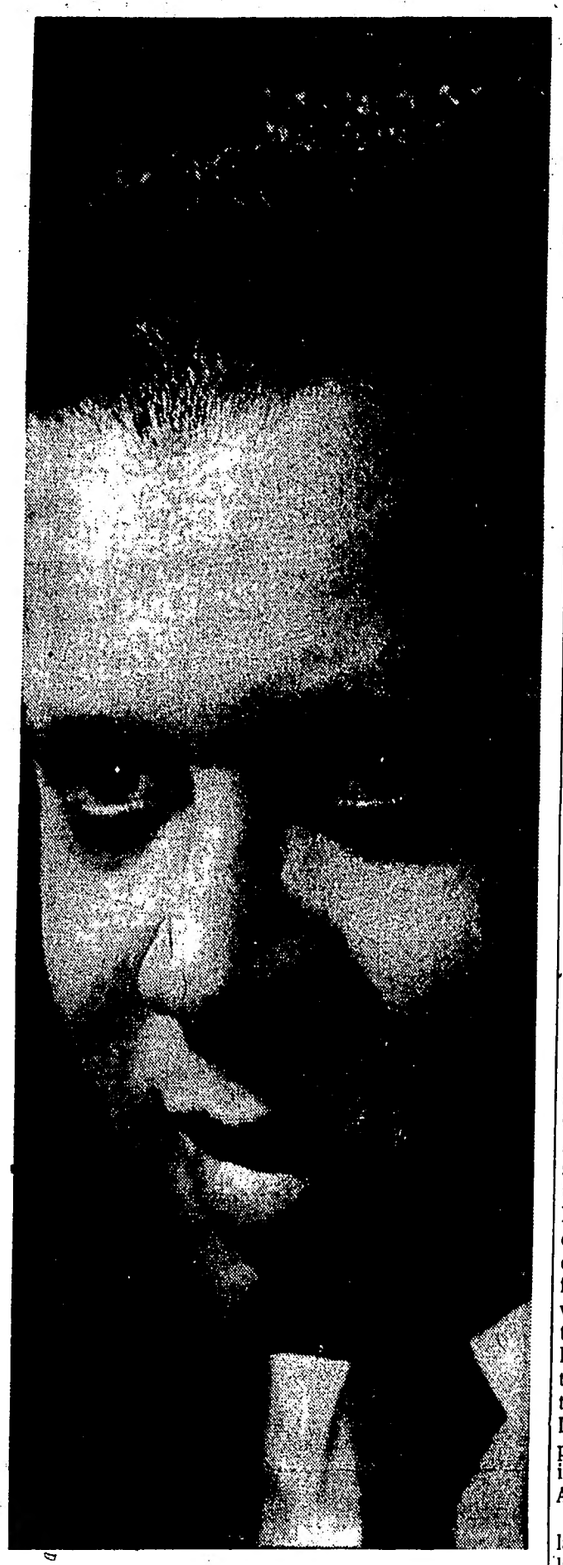
CANDLE LIGHTING
Toronto: 8:35
Montreal: 8:19

TISHA B'AV, PERENNIAL WARNING AGAINST CAUSELESS HATRED (Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, JULY 22nd, 1966



NEGRO INTELLECTUAL LEADS FIGHT AGAINST ANTI-JEWISH DISCRIMINATION. - Dr. Daniel G. Hill, head of Ontario's Human Rights Commission.

ONTARIO LEADS BATTLE

APPEAL TO JEWS HERE TO AID FIGHT AGAINST DISCRIMINATION

by Ruth Goldsmith, The Canadian Jewish News Reporter

A prominent Negro, Dr. Daniel G. Hill, is leading the way in the struggle for human rights in Ontario. As Director of the Ontario Human Rights Commission, Dr. Hill must await a firm recommendation from Judge L. A. Deziel before taking action in the case of discrimination against two Willowdale families by Mrs. W. A. Fletcher of Gravenhurst who refused to rent her summer cottages to them because they were Jewish. "As soon as we have the Judge's recommendation, we will act", Dr. Hill assured The Canadian Jewish News.

Judge Deziel was appointed to enquire into this case under the regulations of the Ontario Human Rights Code, After hearing evidence presented during court proceedings at Bracebridge, Judge Deziel said that he could not conceive of a more flagrant defiance of the law. It therefore appears likely that he will recommend further action by the Ontario Human Rights Commission and by the Honourable Leslie Rowntree, Ontario's Minister of Labour. Judge Deziel expects to have completed his investigations by the end of August.

During the hearing held last week, Mrs. Fletcher's lawyer argued that the cottages at Brydon's Bay offered for rent by his client were not customarily open to the public. However, a licence issued by the Department of Tourism presented as evidence proved Mrs. Fletcher to be officially registered with the Department. In addition, the cottages had been advertised for rent in a Toronto newspaper.

The Jewish couples, Mr. & Mrs. Donald Organ and Mr. & Mrs. Leon Berstein, had each paid a $100 deposit to secure the accommodation. Mrs. Fletcher had then indicated to her prospective tenants that another cabin nearby was occupied by a Jewish family — "in case they objected". Mrs. Organ testified that she then informed Mrs. Fletcher that she and her husband, as well as the Berstein's, were Jewish. The next day, she received a telephone call from Mrs. Fletcher's son to cancel both reservations on the pretext that he had previously rented the cottages. The deposits were refunded.

Two non-Jewish representatives of the Toronto and District Labour Committee for Human Rights were subsequently able to secure the accommodation — and this led to a full enquiry.

The Toronto "Telegram" reported that Judge Deziel "will recommend court action against a Lake Muskoka cottage community operator (Mrs. Fletcher) for alleged discrimination against two Jewish families". Mrs. Fletcher is liable to pay a fine of up to $500 should the Minister of Labour prosecute.

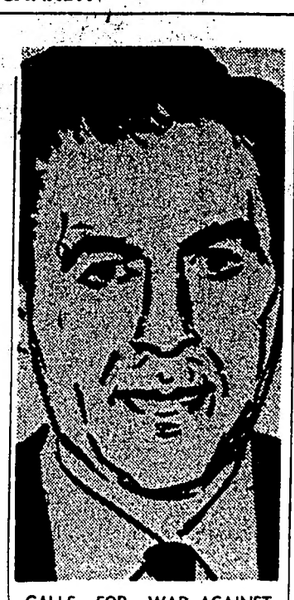
One of the more positive aspects of the case, according to Dr. Hill, was the presence at the hearing of about 75 teen-agers from nearby Jewish camps Tamarack and Ogama. "I had an opportunity to meet with some of the kids at the camp and to thank them personally for showing interest in this matter and for coming to the hearing. It was educational and instructive for them — and a source of encouragement to the complainants. I think this indicated a great deal of insight on the part of their camp directors and enabled them to hear how their Government handles problems of alleged discrimination."

Dr. Hill wishes Jews would be less reticent in lodging complaints about acts of discrimination. "It is important that people face problems of discrimination", he thinks. "Since we have government legislation, we hope that people will report acts of discrimination to enable us to help them. Our problem has been that complainants do not fulfil their obligation as citizens to make use of the machinery available to them — free of charge."

J. Alan Borovoy, Director of the Toronto and District Labour Committee for Human Rights, would like more citizens to come forward to register cases of discrimination. His organization is sponsored by the Ontario Federation of Labour and handles cases of discrimination against all ethnic, racial or religious groups. Mr. Borovoy is optimistic concerning the battle for human rights in Ontario. "I think the rate of anti-semitism is declining" he told this reporter. "But there are still pockets of problems that need to be dealt with".

Asked why the Fletcher case is different from other cases, Mr. Borovoy replied that in this instance the complainants had been more than usually cooperative. "We find that middle-class people of whatever ethnic origin, tend to be more reluctant to expose themselves to publicity in these matters than are working-class people or students".

Mr. Borovoy emphasized that his organization would never act on a case without the specific approval of the person involved. "By coming to us they don't take any chances"!



CALLS FOR WAR AGAINST ISRAEL. - Syria's dictator president Atasi, is backed by communists.

SYRIA WANTS WAR

BEIRUT, Lebanon — Syria declared her determination to carry on with her policy for the "liberation" of Palestine unhindered by "Israeli aggression."

Syrian state-run newspapers and radio said Israeli "aggression" was evidence that "our policy is right and therefore we are determined to go ahead with it."

Israeli planes, in what was described as a reprisal raid, attacked an anti-aircraft position and earth-moving equipment eight miles inside Syria last Thursday.

SPEAK FROM BAPTIST PULPIT IN SOVIET CAPITAL

RABBIS CALL FOR INTERFAITH UNITY IN RUSSIA

MOSCOW — Two American rabbis spoke Sunday from the pulpit of a Russian Baptist Church. They called for understanding by all religious people in this land of official atheism.

Fifteen of the 22 representatives of the American Rabbis Conference (Reform) who are on a two-week study of Jewish communities in four Soviet cities, went to the Baptist Union Church under an arrangement made through Soviet authorities.

Rabbi Hyman J. Schachtel of Temple Beth Israel, Houston, Tex., speaking in English, told the overflow crowd:

"The U.S.S.R. is dedicated to the triumph of science and atheism. We Jews and Christians alike, as well as other believers, are dedicated to the love of God and faith in Him."

Then Rabbi George B. Lieberman of the Central Synagogue, Rockville Centre, L. I., who spoke in Russian, said the American rabbis "came to salute your courage, your piety, your aspirations for the future."

"The time has come for all of us together to build not walls but bridges, not little paths but highways from heart to heart, from nation to nation," he added.

Commentary

By M. J. Nürenberger

ENCORE: BOURGUIBA

For the first time in the history of Arab-Israeli relations, one of the great Arab statesmen has defied the boycott and dared recognize the reality of Israel. For Tunisia's President Bourguiba knows well that his message to former President Truman, apologizing for not attending the opening of the Truman Peace Center in Jerusalem, is a complete breach of the established policy of Arab statesmen to ignore the Jewish state—if not to attack it at every opportunity.

* * *

Several years ago, I pointed out the difference between Bourguiba and the other Arab leaders.

First, one must remember that Bourguiba is the father of his country. He fought French colonialism prior to the liberation of his native land. He did not have it so easy as some Arab rulers who inherit thrones or organize a coup d'état. He battled, conquered and, remarkably, did not become permeated with the chauvinistic malady of some who fought colonialism. Liberated Tunisia under Bourguiba has become one of the few truly liberal countries in the Arab world, a country without perpetual nationalistic and anti-French agitation.

Second, Bourguiba remembers the role of some Jews who had helped the legitimate struggle of Arabs in French North Africa towards emancipation. He also is aware of the centuries-old affinity between Arab and Hebrew culture and the good friendship among the Semitic cousins. Thus he openly and candidly told the Arabs, once and for all, to sit down at the negotiating table with the Israelis to discuss peace and coexistence. For Bourguiba understands that the ostrich-like attitude of some of his colleagues who refused to see Israel will not change the situation geographically. Jews and Arabs will exist side by side in the Middle East. What remains to be seen is how this existence will develop. Will new wars darken the relationship between two peoples united by blood ties and culture, or will a peaceful rapport develop?

* * *

Apparently Bourguiba is disappointed not only by the misunderstanding in Arab lands but also by the obvious lack of enthusiastic support from some Israeli circles. Still he marches on fearlessly. Only recently he repeated his suggestion of direct Arab-Israeli negotiations. Now, in the message to Truman, Bourguiba candidly regrets he could not go to Jerusalem.

The meaning of this message cannot be swept away even by the provocateurs in Syria who are making every effort to start a war. And the sooner the world hearkens to men like Bourguiba, the better we shall understand that the present armistice-situation in the Middle East cannot last. An armistice which has endured for almost nineteen years can lead to a flare-up.

Again in the Near East it is time to wage peace.

FORMER AMBASSADOR TO CANADA IN NEW POST. - Dr. Yaacov Herzog has been promoted to Director-General of the Israeli Prime Minister's office. He will also continue to advise Mr. Eshkol on foreign affairs.

TARNOPOL KILLERS GET LIFE

BONN — A West German court sentenced two former SS officers to life imprisonment last Friday for murder and complicity in the extermination of Polish Jews during the Hitler era (West Germany has no death penalty).

The court in Stuttgart sentenced five other former SS (Elite Guard) functionaries to lesser prison terms for their roles in the slaughter of thousands of Jews in Tarnopol, eastern Galicia.

Three of the defendants were acquitted, one because the court found he had abetted the murders on orders and the others for lack of evidence.

Receiving life sentences were Hermann Muller, a 57-year-old former SS major, and Paul Rable, 60, a former captain.

World Council Supports Day Schools

GENEVA, (JCNS) — The Praesidium of the World council on Jewish Education last Friday endorsed the Jewish Day School as the most intensly, form of education for Jewish youth and agreed that the Council, when fully constituted next year, would give special emphasis to advancing this type of education in Jewish communities throughout the world.

The day school issue provoked lengthy debate in the preparation of statement of objectives that is being evolved for the Council at a conference here of praesidium members and leading Jewish educationists from twelve countries.

The statement, as adopted by the conference, with three Americans dissenting, said that the Council "will give its support to every form of Jewish educational practice. It will seek to promote especially the Jewish day school as a more intensive type of Jewish education, and it will encourage the establishment of such day schools and other institution committed to maximum Jewish education wherever possible".

There was unanimity among the conference participants that the day school approach is an effective form of Jewish education, but American representatives were sharply divided on the proposal that the Council single out it for preferential consideration.

One of the dissentors, Mr. Isaac Toubin, of New York, executive director of the American Association for Jewish Education, said that it was "unwise for an international body devoted to the advancement of Jewish education to express a preference for an international body devoted process, denigrate the role of all other forms of Jewish education".

But another American, Rabbi Israel Miller, former president of the Rabbinical Council of America, which comprises the Orthodox rabbinate, denied that the day school programme removes Jewish youngsters "from the mainstream of democratic life". Instead, he said, it tends to "reinforce a cultural pluralism which strengthens the democratic community".

Rabbi Miller said it was vital for the Council, if it is to serve its purpose, to establish standards of education and that the day school has proved its worth. He noted a "ferment" in the United States within Conservative and Liberal Judaism, and among Yiddishists, for the establishment of day schools and that the Council's endorsement could encourage such action.

Representatives from Britain, Australia, South Africa, Europe and Israel spoke strongly in favour of the statement and its special endorsement of the day school programme.

The statement was adopted by an overwhelming majority.

ISRAELI ARABS LAUNCH MOVEMENT FOR PEACE

HAIFA, (JCNS) — An "Arab Action Committee for Israel" has been formed in Haifa by a group of influential Arab intellectuals and civil servants. The Committee also represents Druse.

Spokesmen point out that most of the non-Jewish population identified itself with the State, and Mr. Rustum Bastouni, a former Mapam Knesset member, said that the Israeli Arabs are opposed to all attemps at armed action against Israel'.

He emphasised that the purpose of the Committee, which was not a political body, was to demonstrate this to the Jewish population of Israel and to people abroad.

Mr. Selim Joubran, the secretary of Mapai's Arab department, said that the Jewish population needed to be convinced the problems of Israel's 250,000 Arabs should not be confused with the difficulties of the State's relations with her neighbours.

"We regard ourselves free citizens of Israel and expect equal rights," he added.

Dr. Jacobovits To London

LONDON, (JCNS) — Rabbi Dr. Immanuel Jakobovits, minister of the Fifth Avenue Synagogue, New York, to whom a "call" has been issued to allow his name to go forward for selection as Britain's Chief Rabbi, intends to visit this country in the last week of July.

It is understood that he hopes to have talks in London with various communal leaders before deciding finally whether or not to accept the post.

Dr. Jakobovits is reported to have told a "Sunday Times" correspondent in New York: "I cannot imagine that anybody who knows me well or knows my writings would call me either unyielding or a fundamentalist.

"Broadly speaking, I should call myself a supporter of enlightened Orthodoxy. One requires a certain flexibility especially in religious matters where success lies in persuasion. One cannot persuade by rigidity."

ABIRA STARTS SERVICE

HAIFA, (JCNS) — The 220-ton diesel tug, the Abira, which was built in Germany for work in Haifa port but has been idle since her arrival last December because of a dispute over the size of her crew, was put into operation today.

A temporary agreement was reached last week whereby the tug will be manned by a crew of seven during the day and six at night. The employees claimed an eighth man was needed, and agreed to arbitration.

The Abira replaces the 30 year-old steam tug "Tsuriya" inherited from the British. Although the new tug's diesel engines require less work, the men claimed she was more complicated to operate and refused to work, her with fewer than eight men on board.

FORMER TORONTONIAN HONORED IN U.S.

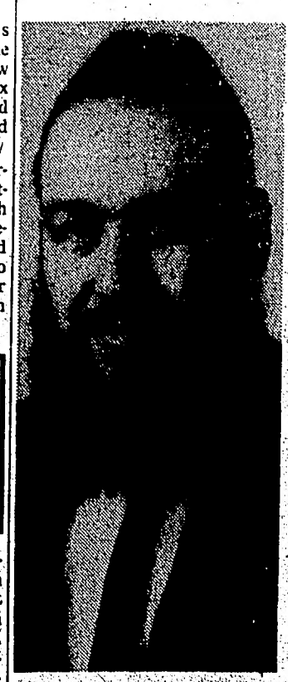
Dr. Alfred Auerback, prominent psychiatrist in San Francisco and son of Mr. and Mrs. Murray Auerback, 400 Walmer Road, recently was elected vice president of the American Psychiatric Association at its annual meeting in Atlantic City.

Dr. Auerback is a recipient of the Honorary Fellowship by the Royal Medico-Psychological Association (Great Britain), the Australian and New Zealand College of Psychiatrists and the American College of Psychiatrists.

DR. RABINOVITCH IS BACK FROM S. AFRICA TOUR

Prof. Dr. Nachum L. Rabinovitch, spiritual leader of Clanton Park synagogue, returned last week from a lecture tour in South Africa and Rhodesia. Dr. Rabinovitch has noticed a tremendous interest in Jewish identification in those countries.

The Canadian Jewish News will soon publish a special report on his trip by the eminent rabbi and scholar.



FIRST TORONTO RABBI TO SETTLE IN ISRAEL. - Harav Moshe Rom, former head of Yeshiva Yesoday Hatorah. (See editorial page 4).

Argentines Get Prison For Murdering Student

ROSARIO, Argentina, (JCNS) — Five Argentine students were found guilty by Judge Dr. Martin Soto, president of the local tribunal, of murdering Raul Alterman, a 20-year-old Jewish student at the university here, in February 1964, and were sentenced to prison terms of between 14 years and three years.

The court was told that Alterman was called to the door of his flat to receive a telegram. This was an excuse and he was shot when he opened the door.

The five students sentenced are: Wenceslao Benitez Aranjo, aged 20, 14 years' imprisionment; Luis Angel Barbieri, 29, eleven years, Alberto Miguel Mansilla 18, nine years: Juan Josè Gonzales, 24, six years; and Fernando Vicario, 23, three years.

Earlier, the Buenos Aires criminal court provisionally dropped legal proceedings against two leaders of the outlawed neo-Nazi Tacuara organisation, suspected of being involved in Alterman's murder, on the grounds of insufficient evidence. The two men freed were Enrique Gustavo Grassi Susini and Emilio Berra Aleman.

For The Record

The Canadian Jewish News is the only Jewish newspaper edited, published and printed in Toronto regularly, 52 weeks a year. It is also the only Jewish newspaper published regularly in the entire province of Ontario.

Wilfred Gordon Q.C., immediate Associated past president, congratulates Abraham M. Schiffer, in whose honor a room at the school was dedicated. Looking on: Mr. and Mrs. Joseph Levine; Mr. and Mrs. Meyer W. Gosner.

JOSEPH LEVINE WARNS COMMUNITY

DON'T FORSAKE EDUCATION!

By a Staff Reporter

The problem of Jewish education in Toronto was discussed extensively for the first time during the recently held annual dinner of the Associated Hebrew Schools of Toronto.

Joseph Levine, president of Associated, told the guests, numbering more than five hundred, "Only by exposing our youth for an extensive period to high quality Jewish education can we halt the exodus from Jewish identity." Mr. Levine spoke of the educational achievement of the various departments of Associated: Day School; Junior Day High; Talmud Torahs, including Shaarei Shomayim, North Bathurst, Beth Emeth-Bais Yehuda and Mildred Arnoff Beth Sholom.

Expressing satisfaction over the completion of an additional eight classrooms in the main building on Neptune Drive, Mr. Levine stressed the need for further facilities to provide for the educational requirements of the growing Jewish population in the Sheppard-Steeles area. Though he lauded the United Jewish Welfare Fund and the Bureau of Jewish Education, he pointed out that, in the face of growing costs of education, their support at present is insufficient to provide fully for the needs of the schools which are faced this school year with a substantial deficit, with a larger one looming in the coming school season.

Bearing in mind that tuition from parents and other income provides 70% of the million-dollar annual budget required by Associated, Mr. Levine expressed confidence in the support the Jewish community will extend to Jewish education. The Jewish schools will not reduce

(continued on page 8)

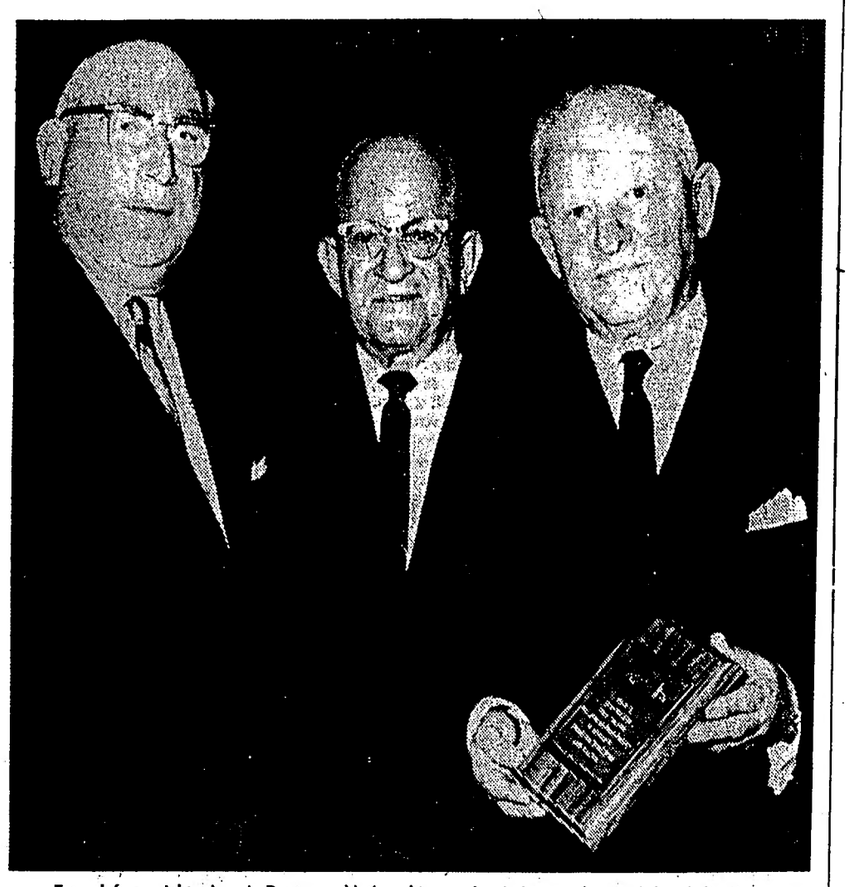
A section of the capacity filled Associated auditorium.

THE LIVING JEWISH COMMUNITY

The recent annual dinner of Toronto's Associated Hebrew Schools, one of the great events of the season, stressing dedication to Jewish education.

SPEAKERS AT DINNER

DELIVERED MESSAGES AT ASSOCIATED DINNER: From left to right: Joseph Levine, president; Samuel Shainhouse, Dinner chairman; Dr. Arnold Epstein, president of U.J.W.F.



From left to right: Joseph Doran, Nathan Lipson, Jacob Lipson, honored for dedicating a classroom in memory of Morris and Sema Lipson.

Charles and Molly James honored for dedicating a room at the school — Dedication ceremony was part of the Dinner program.

Announcement on IMMIGRATION

The Government of Canada announces a new policy applying to persons who enter Canada as visitors and then try to remain as immigrants.

Visitors in Canada on or before July 8, 1966, who have applied for permission to stay or apply by July 25, 1966, will have applications approved provided they:

1. Could qualify as sponsored or unsponsored immigrants if they were applying as such abroad; or
2. Have married citizens or legal permanent residents of Canada on or before July 8, 1966; or
3. Have established a successful legitimate business in Canada; or
4. Have been steadily employed in Canada for at least eight months; or
5. Have education equivalent to 10 years successfully completed in any Province of Canada.

Future visitors and persons now in Canada who do not apply for permanent residence on or before July 25, 1966, will have applications approved provided they:

1. Do not have applications for immigration to Canada pending prior to arrival here;
2. Apply before the expiry of their period of authorized stay;
3. Have not violated the conditions of their entry;
4. Could qualify as unsponsored immigrants if applying as such abroad; or
5. Were, before admission, the spouses or minor children of citizens or legal permanent residents of Canada.

This policy does not apply to persons prohibited by Section 5 of the Immigration Act and persons who entered Canada by fraudulent means other than concealment of the intention to remain as immigrants. Persons who fail to qualify for permanent residence will be asked to leave Canada voluntarily, failing which deportation action will be initiated.

Further information may be obtained by contacting the nearest Immigration Office or by writing to the Department of Citizenship & Immigration, Ottawa, Canada.

Honourable Jean Marchand
Minister of Citizenship and Immigration

Holland: Ideal Vacation For Families - Anytime Of Year

by ONNO LEEBAERT

For centuries Amsterdam has been a magnet for the world traveler. It still is an ideal stopover for anyone going to Europe. The Jewish traveler feels at home in Holland because it is one of the very few countries where there is absolutely no antisemitism — social or otherwise. Also, there are synagogues and kosher restaurants.

KLM, the Dutch Airlines, flies regularly to Israel from Amsterdam. It also provides kosher food for the traveler anywhere in the world.

Now that a trip to Europe is within reach of practically everyone's budget, due to off-season reductions or pay-as-you-go plans, it is even possible to think of it as a good way to spend a family vacation. What can be more educational for the young, yes, even the very young, than to see foreign lands and the people who live there.

Many parents shudder at the idea of taking their children on such a long trip far away from their regular diet and pediatrician. Parents also think of their own peace and freedom, and the thought of being hamstrung by their small fry on such a trip does not seem very appealing. Actually, it can be lots of fun, especially when you go to Holland.

We went last summer by plane, tourist class, with our three children: two boys age 4 and 3 and our little girl, age 1.

When our travel agent gave us our tickets, he assured us that everything would be taken care of aboard the plane, that we would have a crib for the baby, and that the stewardess was informed and would have baby food in the pantry.

From the moment we arrived at Idlewild, a feeling of grandeur and luxury came over us. A ground stewardess took charge of the baby and the boys while we cleared our papers and baggage. Our agent saw to it that our seats were on the first row so that a special folding crib could be attached against the wall right in front of us. The baby had the best accommodation of all. For only ten percent of the tourist class fare, she had a berth.

SUMMER, FALL OR WINTER

The perfect beginning of a vacation is to settle down and know that there are well-trained people around to take care of you. We had not expected the airline to be so children-minded, and we were not the exception because daily many children fly the airlanes. Soon after the take-off the stewardess provided the boys with children's books and games, toys for the baby and magazines for us. Meal times were no problem. There was the special food for the baby at regular intervals, while the boys had theirs just before the grownups, so that we could eat in peace. The airline's gaily embroidered bibs for the children are still in use now that we are back home.

At night one boy slept on some blankets on the floor, and the other stretched out on two seats, while the baby in her private compartment slept like a dream. Six hours went quickly by, and before we knew it we had come to the end of our last lap. Schiphol — Amsterdam.

Through the windows we saw the green fields of Holland neatly divided by hundreds of silvery-looking ditches and canals coming closer and closer.

Disembarking and passing through customs went as smoothly as the entire flight and the landing. The stewardess took the baby and handed her to a ground stewardess while we followed with the boys. Our baggage and all the odds and ends we had in the compartment were taken care of by I-don't-know-whom, but everything was at the customs when we entered the modern and spacious Schiphol Air Terminal in Amsterdam. There was no need to open any of our bags; we had nothing to declare, and the courteous official took our word for it.

DREAMLAND

Well, there we were in The Netherlands, where we planned to spend two glorious months of fun and relaxation. Wherever you go in Holland you see children — happy goodlooking children — and no hotel or restaurant objects to accommodating them. Actually, we discovered that Holland is an ideal place for children. We were told that Holland is one of the youngest nations, meaning that there are more inhabitants under the age of 21 than in most countries. It is a healthy country too, with the lowest death rate in the world and an average life span of 71 years. In Holland we followed one bit of advice which turned out to be invaluable: "If you need some assistance or want some information, go to the local tourist office". Every major town has its V.V.V. (pronounced Vay, Vay, Vay) office. If you are stranded because you did not make hotel reservations, these offices will not rest until they have found you a place to rest. Many are open until late at night for last-minute arrivals.

Apart from being able to tell you where to go and all kinds of helpful information free of charge.

EVERYTHING FOR CHILDREN

At the VVV office in Hilversum, a beautiful residential town 20 minutes from Amsterdam, where we decided to establish our headquarters, my wife asked about the possibility of baby sitters. In no time they contacted a number of charming young girls and a couple of motherly women to whom the English language did not seem a problem. For only four guilders a day (a few cents more than one dollar) we had an excellent baby sitter who turned out to be a highly efficient nurse for our children — who spoke English fuently and took complete charge of them. The children took to her immediately, and my wife never had it so good. We were free to take off all day without having to worry about our off-spring. There are also many children's camps and pensions — even for infants — where one can leave the children by the day, week or month for an amazingly low fee. This is wonderful for parents who want to see the rest of Europe and still have their children within reach. We did many things together with ours because Holland has so much to offer for them. We rented a car and made trips to the north, east and south of Holland, and found that everything in this country is close by while each province and town has its own local color and history. The children loved to go along because of a most wonderful Dutch invention called the "speeltuin". A speeltuin (play garden) can be found wherever you go. They have them in all sizes, simple ones and elaborate ones. The Dutch have a keen sense for business, and the innkeepers know that Dutch fathers and mothers take their children along on their weekend bicycle — or vacation trips.

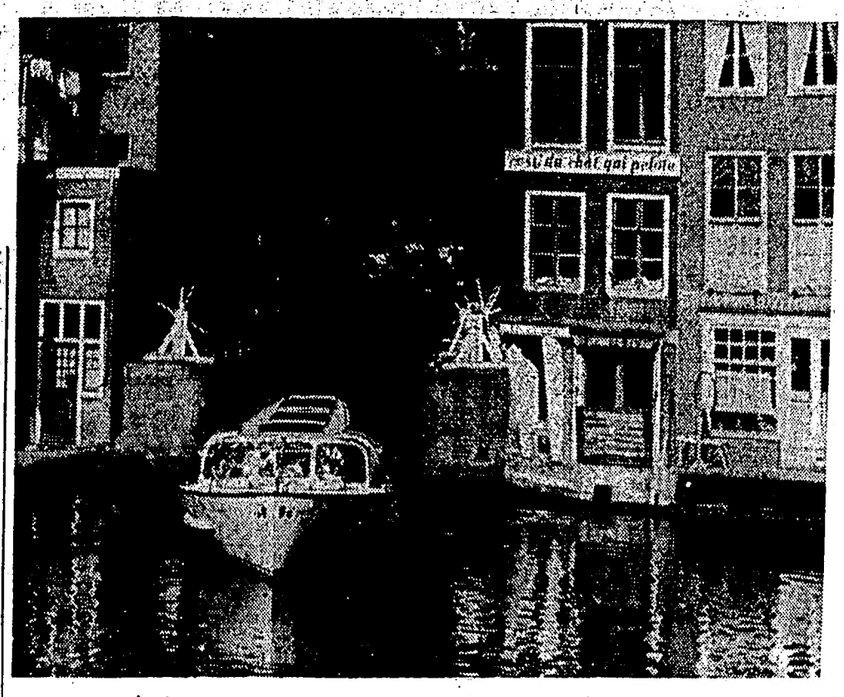
In order to keep the small ones occupied and to give "moeder" and "vader" a chance to rest and enjoy their food and beverages, many innkeepers established a regular play yard in their lovely garden. I should not say a "regular play yard because the like of it could not be found here at home. Apart from swings and slides of all sizes they have the most wonderful contraptions, some of which you would see here only at a fair. Often we left our children with the Dutch nurse at such a speeltuin, while my wife and I explored a picturesque town nearby. We were never at a loss to combine our pleasure with that of the children. One day, while driving through the beautiful province of Brabant in the southern part of Holland, we suddenly found ourselves in a fairyland, and I do mean fairyland. Our boys could not believe their eyes when they saw Snow White in her glass coffin guarded by the seven dwarfs in a most enchanting setting of flowers and trees.

Imagine the excitement of a child when he is able to drive his own little train through a miniature landscape of farms, windmills, canyons and tunnels; to visit the tower room of a fairy-tale castle and find Sleeping Beauty waiting to be kissed awake by her Prince Charming.

Here are 375 acres of fantasy and fun, a dream land come-to-life — a beautiful lake for swimming and canoeing, a marvelous restaurant and miles of winding paths leading to places right out of our children's fairy-tale books.

This park of wonders, at Kaatsheuvel (south-east of Bois le Duc) called "Efteling", had to be revisited by our youngsters several times, just like the lilliputian city Madurodam in The Hague. If you want to see how a Dutch town grew from the middle ages through the centuries until the present, then do not pass by this tiny metropolis. Everything here has been accurately built in 1/25th of its real size. Old and modern houses, banks and churches, factories and farms, all connected by real running trains and streetcars, while boats sail in and out of the harbour. This was one of the most difficult places to take our boys away from; yes, even Papa was reluctant to leave.

And we all were reluctant to leave Holland and the wonderful Dutch nurse when the time came to fly back home. Every time a plane passes over our house the boys want to know when we will fly to Holland again. When my wife told a friend about this trip, I heard her say: "One of the things I appreciated most was that they sold canned baby food just like ours in the stores and that you can trust their doctors completely".



A picturesque corner of Amsterdam's historic Jewish quarter.
Photo: ANVV

KLM

outlines 15 points of interest to the Jewish visitor in Amsterdam:

Don't miss seeing Amsterdam. It's one of Europe's **four most popular cities.** Fly there by KLM. Why KLM? Because KLM offers a choice of **eight flights a week** during the summer season. Because KLM has a vast network of offices throughout Europe . . . 77 cities. So you're never a stranger in Europe when you fly KLM.

1. Gratitude Monument

In 1947 the Jews of Amsterdam, in gratitude to those who helped them during the occupation, erected this monument... "To those who looked after the Dutch Jew during the occupation years."

2. Jewish Historical Museum

Located at Nieuwmarkt, it is probably the finest of its kind in Europe. Besides Holy objects and articles of former Jewish life, there are interesting Jewish books of the 17th and 18th centuries and a handwritten Holy Day prayerbook from the early 13th century.

3. Anne Frank House

The narrow, inconspicuous warehouse at Prinsengracht 263 served as the last home of Anne Frank, her family and their friends.

4. Jonas Daniel Meijer Square

This was the heart of Amsterdam's old Jewish district. It is named for one of the foremost jurists of his time.

5. Portuguese Synagogue

The wealth and culture of the 17th century Amsterdam Portuguese Jewish community is reflected in one of the world's truly magnificent religious structures.

6. Ets Haim Library

There are many rare manuscripts including the original writ of excommunication which expelled Baruch Spinoza, the great philosopher from the Congregation.

7. Memorial Site of the Dutch Playhouse

It was in this theatre that Amsterdam Jews were locked up before deportation to concentration camps.

8. Diamond Industry

The art of polishing diamonds dates back to 1586, and the first Jewish families who settled in Amsterdam introduced the trade.

9. Shopping

Jewish antiques are sold at Premsela and Hamburger, Rokin 120 and at Bettina and Karola Wolf, Nes 89.

10. Biblical Museum

A fascinating museum, with nearly 500 religious objects, including such exhibits as a scale model of the "Tabernacle in the Wilderness".

11. Rosenthal Library

The collection in this library referred to as "Rosenthaliana" is one of Europe's greatest from Hebraica and Judaica.

12. Dock Worker Statue

There is no stronger testimonial to the resistance of the Dutch people against brutality to the Jews of Holland than this monument.

13. Waterlooplein

One of Amsterdam's most colourful squares, it was the center of the bustling Jewish community.

14. Rembrandt House

Here is where the great Dutch Master produced the majority of his greatest works. Located in the heart of the Jewish quarter, the house was once owned by a wealthy Jewish family and had its own private synagogue.

15. Memorial Statues and Plaques

There is hardly a section of Amsterdam that does not have some remembrance of the bitter occupation days. One such inscription begins ... "Our good friend who fighting for humanity and justice fell in combat with members of the Gestapo ..."

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PUBLISHED EVERY FRIDAY
MAIN EDITORIAL AND BUSINESS OFFICES:
1218 Eglinton Ave. W., Toronto (10), Ont. Telephone: RU. 9-1895
M. J. NURENBERGER Editor & Publisher
DOROTHY C. NURENBERGER Associate Editor

VOL. VII NO. 29 (343)

Subscriptions: $5.00 per year, $12 — 3 years; U.S.A.: $7.50 per year
$18.00 — 3 years; All other countries: $10 per year, $24 — 3 years.

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ALIYAH WITHOUT PUBLICITY

TORONTO RABBI TO ISRAEL

A young rabbi who has contributed much to the development of Jewish education in Toronto has left this week for Israel. He is Rabbi Moshe Rom, former principal and spiritual head of the orthodox Yeshiva Yesodei Hatorah. Rabbi Rom is settling in Yad Binyamin, a Poale Agudat Israel town, where he will continue to disseminate Torah and Jewish living according to his philosophy.

It is interesting to note that this first rabbi from Canada to settle in Israel is not a Zionist; he never was. At a farewell party, Rabbi Rom explained that, to him, living in the Holy Land is part of the Torah, the fulfilment of a commandment given to the Children of Israel. At the same time, he is aware that one who leaves the North American continent for a country like Israel cannot expect the same economic standard to which he is accustomed.

On this point perhaps the Rabbi has provided some food for thought for those who talk about/organizing Aliyah from North America. Only recently we hear that immigration into Israel is dwindling. This is a serious problem for that country. Ignoring it is not the solution.

Last week a group of American teachers, mostly orthodox, have arrived in Israel. They know the economic problems facing them yet they prefer living there because of their total Jewish commitment.

Such examples of Aliyah as that of Rabbi Rom and this group somehow should contribute to a renewed discussion of Aliyah—not grandiloquent oratory but serious analysis.

NEW DENOMINATION

JUDAISM WITHOUT THE SYNAGOGUE

A leader of Canada's Labor Zionist Movement, Samuel Lapin of Montreal, told a Labor Zionist-Camp Dan Seminar in Prefontaine, Que., according to the Montreal Star of July 11th:

"... One does not have to think of the synagogue as being the focal point of Jewish survival."

The Montreal daily then continues to explain what, according to the national executive director of the Labor Zionist Movement of Canada, is relevant to Jewish life. "What should be stressed, he suggested, are language, literature, cultural aspects, the observance of customs and holidays and the bringing of religious observance into the home. All those things are part of our ethnic identification."

This curious pell-mell called "ethnic identification" is the newest discovery of those who are engaged in "Jewish survival" — in speeches to after-dinner gatherings.

Yet the Labor Zionist leader, while stressing, for example, "language and literature" as symbols of "the ethnic identification" known as Judaism, simultaneously lashed out about specific "Jewish hospitals". Also he declared Jews should stop worrying about "specific Jewish welfare organizations".

It is remarkable how some professional Jews can create an image of a Judaism non-existent. For how could religious observance become part of a Jewish home if the synagogue ceases to be the central point of Jewish expression and when "the Jewish community is not essentially religious"? Or are the Labor Zionists creating a new Jewish denomination, adding another one to the three main trends — Orthodox, Conservative, Reform?

In the present makeup of the Jewish community, anything is possible.

HUMAN RIGHTS IN ONTARIO

WE MUST WAGE THE BATTLE

The action instituted by our province through the Human Rights Commission against a person who had refused to rent a summer home to Jews—because Jews—is more important a case than the public attention given it. We fully agree with Dr. Hill, the active and energetic head of the Human Rights Commission of this province, who, in an interview with The Canadian Jewish News, said that people discriminated against, especially members of the Jewish community, are not sufficiently aware of the provincial legislative opportunities and do not bother to help prosecute the bigots.

The battle against discrimination, whether anti-antisemitism or anti-anti-negroism, depends in very large measure upon those exposed to these evil practises. The woman who had refused to rent her premises to a Jew may not herself have been aware that she not only hurt a citizen but transgressed against the law.

Fortunately in this case those effected by this particular act of religious discrimination were aware of their right under the Ontario Human Rights Code. Thus there is an opportunity to set an example no matter what the outcome of the case per se.

Citizens not only should be engaged in the battle for the right cause and the proper legislation but should exploit every legal avenue to make certain that the law is applied in reducing intergroup friction.

the seven days

COUNCIL FOR JUDAISM DENIAL

NEW YORK, (JCNS) — King Feisal of Saudi Arabia has left the United States, but the controvery engendered during his visit here lingers on. The new phase of the controversy centres around the anti-Zionist American Council for Judaism and the allegation that three of its members had visited the monarch to make an official apology for the cancellation of the reception in his honour.

Reports of the visit were carried in the press the day before the departure of King Feisal. Three persons were named as having paid the visit, Rabbi Elmer Berger, the Council's executive vice-president; Mr. Alfred Lilienthat and Mr. Benjamin Friedman. The following day there were angry denials from the Council and demands for retractions from the papers that printed the reports.

A spokesman for the Council told the JCNS correspondent that the group had never authorised anyone to make an official apology to the king.

BONN BACKS DR. PAULS

BONN — The West German Government backed its Ambassador to Israel, some of whose recent statements have met with strong criticism there.

Government spokesman Karl Guenther von Hase told a news conference that a speech made by Ambassador Rolf Pauls recently represented the policies and interpretations of the West German Government.

Dr. Pauls had criticised Israel's stand on the Oder-Neisse line and asked Israelis to put aside memories of Germany's recent history. He had also said that Germany was not in need of rehabilitation.

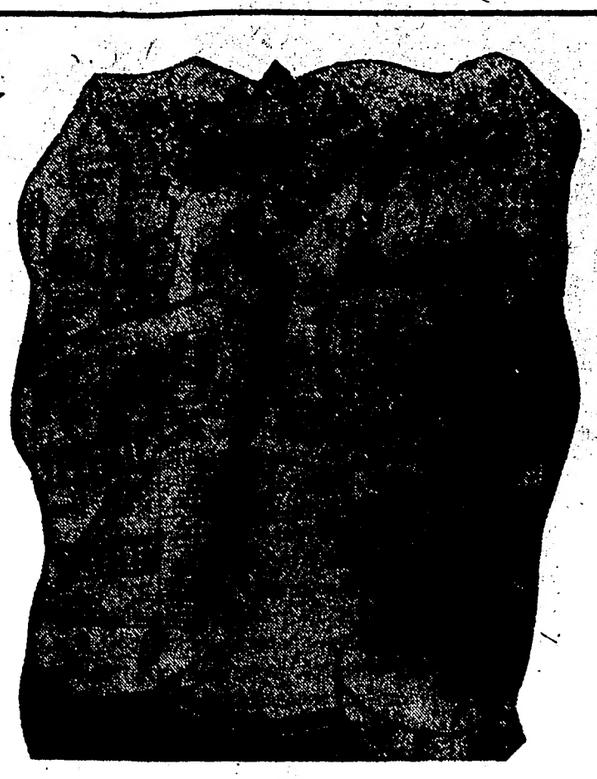
NEW LEADERS FOR HERUT

JERUSALEM — The Herut section of the Gahal Knesset faction accepted the resignation of Menahem Begin as the chairman of the Gahal faction and named Dr. Yohanan Bader to replace him.

Under the agreement of Menahim Begin as the Chairmanship of the Gahal faction rotates every three months between a Herut M.K. and a Liberal. Dr. Elimeleh Rimlat of the Liberals is now Chairman.

It was also announced that Mr. Diab Ubied of the Alignment — affiliated Arab list has been co-opted to the Coalition Executive. This is the first time that an Arab M.K. has been a member of this body. Mr. Seif-a-din Zu'abi represents the Arab list on the Alignment faction Executive.

Yaacov Meridor was elected to head the Herut party replacing Menachim Begin



New York Is A Summer Festival

Wronkow, Aufbau, New York

NEW PRAVDA LIBEL

LONDON, (JCNS) — The appearance of an anti-Jewish article in "Pravda", the Soviet Communist Party paper, has disquieted observers.

The article, 2,000 words long, which appeared on June 19, pilloried a Moscow Jewish flat-dweller called R.A. Yudelson for making a lot of noise at night and disturbing his fellow flat dwellers.

However noisy Mr. Yudelson might be, his behaviour would hardly seem to rate a long article in the Soviet Union's main daily, with a circulation of more than five million.

However, the name of the writer of the article, Ilya Mironovich Shatunovsky, indicates that he is not concerned so much with Mr. Yudelson's activities, as with the fact that he is a Jew. For Shatunovsky has an impressive record of anti-Jewish articles and comments, particularly during the 1948-1953 period and, later, during the series of economic trials in 1962-65.

During the trials, he was on the board of "Komsonolskaya Pravda" the paper of the Soviet youth organisation, and was one of its most virulent commentators.

In 1965 he transferred to "Pravda", taking the place of David Zaslavsky, who had died, publishing anti-Jewish articles in "Pravda" even when similar articles in other Soviet papers and periodicals showed a market decrease.

There is no doubt that his latest article, appearing as it does in the official communist Party paper, is bound to encourage imitation by editors and officials all over the Soviet Union.

REFORM PROTEST

LONDON, (JCNS) — An appeal to the World Union of Progressive Judaism to approach the Seviet Government on behalf of Russian Jewry was made by Rabbi Dr. Jacob K. Shankman, president of the Union (Reform).

Dr. Shankman was delivering the presidential address at the opening session of the Union's 14th international and fortieth anniversary conference at Guild hall and the Livery Hall, in the City of London.

The Union, said Dr. Shankman, had hitherto limited its efforts to helping Progressive Jews. "But to be silent today on an issue such as the position of Soviet Jewry would be a moral sin.

"They are not Reform Jews, but in the face of their spiritual obliteration we must cry out 'We seek our brethren.' "

WHY JEWS SUFFER INDIGNITIES

THE LESSONS OF TISHA B'AV

by DR. ROBERT GORDIS

"The Temple was destroyed because of causeless hatred" — Talmud.

The mountain fortress of Masada on the western shore of the Dead Sea is now open to visitors. By ascending the tortuous "Serpent's Path" for hundreds of feet one finally reaches the summit, the last outpost of Jewish independence from ancient times until our day.

This impregnable citadel held out for three years after Jerusalem had fallen to the Romans and the Temple had been burnt. When finally the Romans entered, they found a city of dead, for the defenders had killed each other rather than be captured alive.

Masada is therefore a monument to Jewish heroism; it is also a memorial to a Jewish tragedy induced by a major weakness in human nature, to which our people seems particularly prone.

Indeed, the entire war against Rome, in which Masada was the closing episode testifies to this defect. To be sure, historians assign many reasons, political, social, economic and military, for the fall of Jerusalem, the destruction of the Second Jewish Commonwealth, and the nineteen centuries of exile and persecution that followed.

Traditional Judaism does not necessarily deny the validity of factors such as these.

It insists, however, that fundamentally the catastrophe is the consequence of Israel's own moral deficiency. In the words of the Prayer Book, "Because of our sins we have been exiled from our land."

The Talmud goes further and points to one transgression in particular: "Why was the Second Temple destroyed, seeing that men occupied themselves with the Torah, the Mitzvot, and the practice of good deeds? Because **sin'at hinnam** "causeless hatred," was rampant among them. Thus we learn that causeless hatred is equivalent to the three major sins of idolatry, unchastity, and murder" (**B. Yoma 9b**).

A Talmudic tale makes the same point. An inhabitant of Jerusalem once arranged a feast. Living in the city were two men, one called Kamza, who was his friend, and the other called Bar Kamza, his enemy. The Jerusalemite sent his servant to bring Kamza to the banquet, but the servant in error invited Bar Kamza instead.

When the host found his enemy in his home, he asked him out before the entire gathering.

Bar Kamza pleaded to be permitted to remain, offering to pay for his meal, and more, but the host was adamant and the guest had to leave.

Bar Kamza, bitterly hurt, said "Since the rabbis were present at the feast and did not protest, it means that they acquiesced in my disgrace". He then denounced them to the Romans and reported that the Jews were preparing to rebel against their authority. As a result, the Temple was ultimately destroyed (**B. Gittin 55b-56a**).

Obviously, the rabbis of the Talmud were not so naive as to attribute the major calamity of Jewish history to a personal feud. Through this tradition they were under-scoring the folly of 'causeless hatred", its powerful grip on men's souls and its boundless consequences for evil in men's lives.

"Causeless hatred" does not mean hatred without cause. On the contrary, those who are guilty of this vice are strongly convinced that they are thoroughly in the right, that there is "an issue of principle."

Insulated by self-righteousness, the practitioners of hatred regard it as a virtue, **leshem shamayim**, "for the sake of Heaven." That is the principal reason why **sin'at hinnam** is so deep seated and difficult to eradicate. Actually, "causeless" hatred is hatred without due cause.

The symptoms of this malady are easily recognizable — the strength of the antagonism bears no proportion to the importance of the issue and the divergences have been so exaggerated as to block out any comprehension of the elements of unity or similarity. Because the effect is not really the result of the cause, the removal of the alleged cause has little impact upon the effect.

In the last decades of the Second Temple, a succession of Roman procurators, characterised by rapacity, cruelty, and callous indifference to Jewish sentiment, aroused deep antagonism among virtually all Jews. Nevertheless, the incurable individualism and independence of the Jew — often an admirable trait — prevented the establishment of a unified response by the Jewish community.

Aside from the small pro-Roman faction, there was a sizable peace party which realized the folly of challenging the power of Rome and counselled moderation and patience. In the year 66 the war party finally got the upper hand. Headed by Johanan of Gush-Halab, the Zealots proceeded to murder two other leaders who had originally launched the revolt, the former High Priests Hanan and Jeshua, son of Gamla.

Even this purge did not restore unity within the ranks of the rebels. As the siege wore on and the Roman vise tightened upon the doomed city, two other extremist factions, headed by Simon bar Giora and Eleazer ben Simon, arose in opposition to Johanan.

Incredible as it seems, even while the Roman legions were battering the walls of Jerusalem, each of the leaders occupied a different section of the city and all fought each other, burning the supplies and provisions accumulated by the others.

Undoubtedly, the protagonists of this internecine conflict would have insisted that they were divided on "issues of principle."

But it was **sin'at hinnam**, "hate without due cause" that blinded them to the larger unity that should have bound them together in an hour of crisis. The leaders of the revolt were, in large measure, the architects of their nation's destruction.

Jewish history offers other less dramatic, but scarcely less tragic, instances of the havoc wrought by **sin'at hinnam.** When the incomparable Maimonides completed his great code of Jewish law, the **Mishneh Torah,** in 1180, it aroused fierce opposition.

Far more violent were the attacks upon his philosophic masterpiece, **The Guide to the Perplexed.** The opponents and protagonists of Maimonides did not content themselves with arguing the merits of their respective positions. As the controversy grew in bitterness, the dread **herem,** the rite of excommunication, was invoked by the anti-rationalists against their adversaries, who responded in kind.

After Maimonides' death in 1204, his opponents determined to destroy his influence, which was particularly prevalent in Jewish intellectual circles, root and branch. In part, this intransigence demonstrated the truth of the old proverb, **Wie es sich christelt, so judelt es sich.** "As the Christians do, so do the Jews."

The Church had recently carried out a bloody crusade against the Albigensian sect in southern France and succeeded in destroying the brilliant civilization of Provence. In order to stamp out the last vestiges of the Albigensian heresy, Pope Gregory IX, in 1233, gave unlimited power to the Dominican order.

The Jewish opponents of Maimonides did not hesitate to denounce his writings to the Dominican inquisitors and at their instigation his books were publicly burned in Paris.

In 1305, on the Sabbath before Tisha b'Av, the leading rabbinic scholar of the age, Solomon ibn Adret, and thirty scholars in Barcelona, issued a ban forbidding the study of philisophy and science, with the exception of medicine, to anyone under thirty. The liberals answered with a counter-ban. The mutual hostility of both factions continued unabated until West European Jewry itself was destroyed.

Events of few centuries later demonstrated the truth of the sardonic observation that the only thing that men learn from history is that they learn nothing from history. In the eighteenth century, Rabbi Israel Baal Shem Tov and his followers created the Hasidic movement. Their rabbinical opponents, the Mitnaggedim, unable to recognize the vitalizing influence of Hasidism, fought the new sect with all the vigor at their command.

The great rabbinic authority of the age, the Gaon Elijah of Vilna, who abstained from communal activity in order to dedicate himself to the Talmud, was persuaded to sign an edict of excommunication against the Hasidim in 1772, which was renewed in 1781. Antagonism between the Hasidim and the Mitnaggedim was often carried to the point of physical violence.

The crowning indignity in this controversy came after the death of the Gaon. The leader of the Hasidim in Lithuania was Rabbi Shneur Zalman, the founder of the Habad sect (Hokmah, Bi-

(continued on page 8)

Dr. Gordish is Professor of Biblical Studies at the Jewish Theological Seminary New York.
Tisha B'Av on Tuesday commemorates a great calamity in Jewish history — and also a tragic Jewish weakness.

SERMON FOR THE WEEK

THE HOUSE OF GOD

Legend relates that when the Temple was about to be destroyed a band of priests carrying the Temple keys in their hands ascended the roof and, throwing them up into the skies, they declared, "Master of the Universe! We have proved unworthy custodians. We return these keys to Thee."

Tisha B'Av affords an annual reminder of the true function of a House of God. The purpose of the fast day is not solely to commemorate the multiple tragedy of the loss of Temple, capital city and nationhood. Past catastrophes may be relegated to the pages of history and conveniently forgotten. The underlying spiritual factors which occasioned them always merit consideration. Only those who contemplate the past can recognise the responsibilities which spring from it.

Thus it is not the departed glory of the Temple which we mourn; rather the absence of that influence for good which the Temple in its prime was able to exert. Our fasting is not for the destruction of ancient Jerusalem, but because the word of the Lord no longer issues forth from the spiritual capital. Not the exile of a former generation do we bemoan but the reason why that generation did not deserve to remain.

The Temple of old was the visible expression of a unique spiritual relationship. To be an effective medium of contact it required the conscious effort of the people to appreciate the values it enshrined. To be inspirational it required their soulful response to the commitments it represented. When the reverence became superficial, the performance of ritual mechanical, the function static and not dynamic, the Divine Presence withdrew. Before the enemy destroyed the Temple, it had ceased to be the House of God.

Any spiritual regeneration of Jewry in our time depends on the proper cultivation of the Synagogue as a source of beneficial influence. Can our "little sanctuaries" be turned into Houses of God? Our synagogues in their outer splendour are worthy substitutes for the Temple of Jerusalem. What is the gain from them in spiritual terms?

A negative attitude to the high purposes for which they stand prevent our synagogues from becoming focal points of inspiration. Scant respect, the decorum of the market-place, and a lifeless routine characterize our services. Sectional interests, petty squabbling and bureaucratic control are the order of the day in our synagogue-based communal organisations. The synagogue is taken for granted; laymen share its temporal honours; ministers are functionaries.

The synagogue must become again the meeting-place of the community of souls. If the very fabric out of which it is made can be interwoven with collective religious consciousness, purposeful enthusiasm and devoted concentration, the synagogue can once more be the valid symbol of moral awareness, call out its strength-giving message and permeate the community with fruitful blessings.

An interesting feature in the structure of the Temple of old was the shape of its windows. They were narrow within and widening outward in order to send forth light into the world. When our synagogues are capable of emitting rays of positive spiritual guidance they achieve their aim. Much is our building; we have yet to build the House of God.

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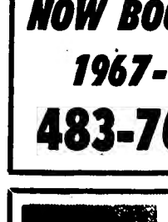

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HUMAN RELATIONS

Fatherly Brother

DR. ROSE N. FRANZBLAU

QUESTION: I am 14 and have a sister 11. Very close to her, I have found that she faces two problems. I am naturally disturbed by them.

She can't make decisions for herself, even to choosing an ice cream flavor. She'd rather have someone else choose for her.

Her other problem is self-consciousness. She faces any athletic event with horror. She still doesn't swim or ride a bike, much less play ball.

Now, her fear and self-consciousness find her waking up in the night and then afraid to fall asleep again.

ANSWER: It is very touching and rather unusual for a boy your age to be so concerned about a younger sister. At this age rivalry and hostility are the more usual forms of behavior.

Some little girls around this age may behave very sweetly and dependently on the surface, but use this as a way to get the attention they want and also to push their older siblings around.

* * *

When the older sibling is a boy, he cannot fight back in the same way as an older sister could, because it would appear unmanly. In such situations, the parents must side with their son, and not let their daughter push her brother around.

When parents leave it to the children to fight it out by themselves, the boy may take on the role of a parent in order to keep the competitive sister under control. Instead of criticizing her behavior or resenting her getting in his way, he becomes concerned about it. Such an attitude, which can bring only approval from the elders can be a cover-up for the hostility which may exist underneath.

A brother should not act like a mother or father to a younger sister. As between being pushed around or hovered over, your little sister naturally prefers the latter. The greater your concern about her supposed weaknesses, the more she will cling to them. To maintain your attention, she may even develop others.

All girls of 11, in anticipation of adolescence, become both excited and self-conscious about the prospect. They begin to think and dream about boys and how they will react to them. Having a brother who treats her like an important female in his life affords her a good try-out situation. On the other side, the brother who is already an adolescent, can use his little sister as a try-out too. He becomes a guide and mentor, the strong male to whom a girl turns with admiration and affection for protection.

* * *

Perhaps, because she is a girl and the youngest, your parents make their whole world revolve around her and you can only get into the act by making your little sister your chief interest and concern.

Girls of this age are not as interested in athletics as boys are. Also, being shy and retiring is, to a girl, a fitting modesty and femininity. A boy is naturally more agressive. Your outgoingness is part of your healthy male drive. You cannot expect her therefore to like what you like or to engage in activities of special interest to you.

For her to become less self-conscious, it might help if you were to become less conscious of her and her behavior. As long as you pay so much attention to her, there is no need for her to pay attention to others.

KEEP SMILING

HOW EINSTEIN MADE A LIVING

Maxie's grandfather, a grey-bearded patriarch from Poland, was puzzled by all the newspaper talk about Einstein and his theory of relativity.

"Tell me, Maxie," he asked with curiosity one day when his grandson returned home from college. "Who is this Einstein and what is all this relativity business about?"

"Einstein is the greatest living scientist," began Maxie, somewhat uneasy about his own knowledge of the matter. "Relativity is — well, it's hard to explain. Let's put it this way: if a man's sweetheart sits on his knee, an hour feels like a minute. But if the same man sits on a hot stove, a minute feels like an hour. That's the theory of relativity!" concluded Maxie triumphantly.

Grandpa looked shocked. For a minute he kept stunned silence, an expression of incredulity in his eyes. Then he muttered into his beard: "America gonifff!

"Tell me, Maxie," he finally asked, "and from this your Einstein makes a living?"

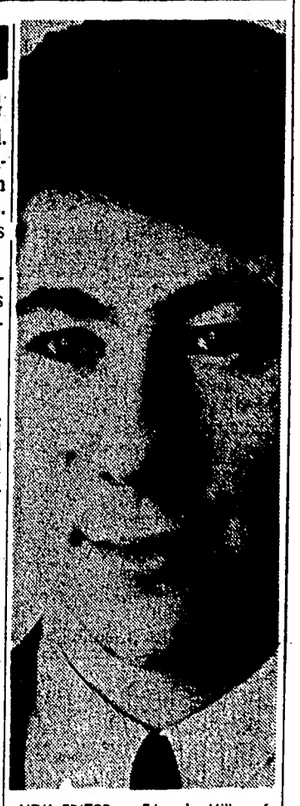
DEPENDS

A man ordered a table d'hote dinner in a Jewish restaurant. He began with soup. After the first spoonful he made a wry face.

"Waiter!" he called out. "This cabbage soup isn't sour enough."

"Who told you it was cabbage soup? This is noodle soup, mister."

"Oh, so it's noodles," sighed the customer apologetically. "Well, for noodle soup it's sour enough."



NEW EDITOR. - Edward Miller of Toronto, son of Mr. and Mrs. Jack Miller, Rushton Road, who has been appointed contributing editor of The Commentator, the student newspaper of Yeshiva College of New York City, for the 1966-67 term. Miller, who has completed his junior year at Yeshiva College, the University's undergraduate school of liberal arts and sciences for men, where he is a chemistry major, also is pursuing a course of religious studies at he University's Rabbi Isaac Elchanan Theological Seminary.

ELECT NEW OFFICERS

Recently the Queen Esther Chapter of Hadassah held its closing meeting and election at the Noshery. Officers are: Mrs. Singer-Weiss, president; Mrs. Lena Kirzner, 1st vice president; Mrs. L. Speigal, 2nd vice president; Mrs. Morris Margel, treasurer; Mrs. Rose Zelsman, financial secretary; Mrs. Morris Lewin, recording secretary.

A certificate in appreciation of her generous contribution to the John F. Kennedy Library Fund in Jerusalem was given to the president.

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CAMP, OR CAMP?

By RUTHIE

I give up. You save all year to be able to send the kids to a good camp. You try to get them off the hot city pavements, you figure they'll eat and sleep better, they'll be disciplined, they'll get more exercise, they'll learn to be independent, they won't be bored. I'm telling you, *ver mir goots vintched* (whoever wishes me well) . . .

So what happens? This is what happens.

* * *

First, when you kiss them goodbye, it seems they can't get away fast enough. They just have to spot one friend, and they don't know you anymore.

So far, so good. You think, "Ah, for a nice long holiday."

Then—the first letter arrives. "I'm having a lot of fun. But one month is plenty. I miss you. I want to be with you the second month."

"Poor thing," you muse. "After all, only a baby."

But you decide not to give in. Just when you're getting all set . . . So you quickly write back saying you're making the sacrifice for their sake. Who ever heard of camp when you were a child? They should be happy to have the opportunity.

The second letter comes. No breakthrough yet. In fact, they let you know how much they miss their piano lessons. They'll practise so hard if you let them come home.

And here's the key to the whole idea: "Some of my friends are staying only one month and we'll have a ball at home—go to the movies, go swimming, play tennis."

You see right through them, the monsters.

You answer again by return mail. Of course, you have to be diplomatic. You don't want them to think, God forbid, they're unwanted. You plead,

"Stay two months. It's so hot here. Be glad you're at camp. We'll see you next week, visiting day, and bring you all the junk you like."

Imagine! It cost you good money and they make you feel you're treating them like inmates. The ingrates!

Well, the nearness of visiting day subdues them a little. But they make you promise to be there before the gates open and not to leave till you're practically thrown out.

And you breathe a little. First round: a tie.

V-Day (visiting day) is here. You stay awake the night before for fear of sleeping in. You leave for camp at an unholy hour, laden with bundles. And, what's unheard of, you do get there before the gates open.

Well, what happens next is a puzzle to unravel. Because you don't know who's nuttier—you or they.

You fall on each other's neck. You're slobbering away. "My baby! Let me look at you. You grew. You got thin. Don't you eat? Show me the dining room. Do you sleep Let me talk to the counselor. Honest, I'm spending the whole day with you. I won't leave you for a second. I brought salami. You can have some after your lunch." All in one breath.

Nobody hears you because at the same time an incriminating voice sobs, "I missed you so much. I have nice friends in my bunk but I missed you so much. We took a nine-mile hike and had fun but I missed you so much. How many comics did you bring? I missed you."

By this time you understand you've been missed. But you stoically insist they stick it out. In fact, you begin to be mad. It cost you a fortune to make them happy and they don't appreciate it.

* * *

After the first emotional demonstration, you think they'd stick around. They've disappeared and you're left to amuse yourself.

You're consoled by the thought that they look well.

When it's time to leave, they come out of the woodwork. And, believe it or not, they agree to remain another month, without an argument.

* * *

All the way home you can't get that soulful look out of your mind.

"I wash my head every week."

Now that's really something. They must miss you if they go to the trouble of washing their heads.

You're torn with mixed emotions. Would it have been better had they come home?

Then a letter arrives. "We spent the whole night dividing the loot."

Camp is an experience indeed—for parents.

(Copyright 1966, CJN)

CARD OF THANKS

MRS. PAULA MAKOWER wishes to thank, wholeheartedly the Women's Auxiliary of Ner Israel and the Executive for the honor bestowed upon her with the Paula Makower Scholarship Fund. It is a pleasure indeed to be counted among those ladies who use their time and energies to strengthen the supreme cause of Torah education sponsored by the Ner Israel Yeshiva. Techezakna Yedaichem! Mr. and Mrs. Makower wish to say goodbye to all their friends and well wishers on the occasion of their leaving to settle in Israel. Shalom!

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TORONTO AFTER DARK

SUMMER AT O'KEEFE

A partial selection of shows adapted for summer entertainment at O'Keefe Center is: The King Family, one of TV's most versatile groups, from August 1st through August 6th; The Eddy Arnold Show, with Boots Randolph and Leroy Van Dyke, plus The Stonemans, August 8th through August 13th; Herb Alpert and his Tijuana Brass, four performances only — August 18, 19, 20, 8:30 p.m., Matinee on Saturday, August 20, 2:00 p.m.

CANADIAN FLAVOR

When Like Father, Like Fun, now playing at the Royal Alexandra, moves on to Broadway, it will retain its Canadian milieu. It is the story of a Canadian lumber baron, self-made, who controls a mammoth Canadian pulp and paper corporation. The play centers around schemes devised to make his conventional son more unconventional.

SECOND SHOW

Dr. Jekyll and Mr. Hyde is the second in a series of three old favorite plays now being revived at the Poor Alex. Directed by Rosemary MacVie, it continues to Saturday, August 6th. Ron Halliday plays the man-monster.

TRAVELING AROUND

Producer-director Ernest J. Schwarz says that his Jack and the Beanstalk will be perfomed this summer at parks and playgrounds, inaugurating Studio Children's Theater's first season of outdoor summer performances for children. Featured are John Davies, Murray Barnett, Mary Bell, Gail Parker and Marc Searle.

In Toronto, the Department of Parks and Recreation will present the play afternoons on Sunday, July 24th, at Moss Park, Monday, July 25th, at Willowvale Park and Trinity Park, Tuesday, July 26th, at Kew Gardens and Greenwood Park, Friday, July 29th, at Eglinton Park.

KING SISTERS. - Talented sisters of The King Family, favorites of ABC-TV, who will perform with the entire family during the week of August 1st at Toronto's O'Keefe Center.

INSTANT HIT

Because of tremendous ovation, Malka and Joso, popular duo whose songs of many lands charm audiences wherever they perform, will return to the Penny Farthing on Monday, August 15th, for two weeks. This will be their last club date for the next six months, due to TV commitment.

The Stormy Clovers are performing here now, coming directly from a successful run in Montreal.

theatre in toronto

By BARBARA I. PEARL

LIKE FATHER, LIKE FUN: SOME GOOD LAUGHS

Some will contend that the only trouble with Eric Nicol's Like Father, Like Fun, now playing at the Royal Alex, thanks to the generosity of Ed Mirvish, is that he's Canadian and his comedy deals with Canadian society as is. Some who believe that Broadway is the Olympia of the twentieth century cannot accept the fact that this warm, human, down-to-earth, very entertaining Canadian show is as good as similar productions originating south of the border. Though Like Father, Like Fun is far from Shakespeare, yet it has the ingredients of a success-play. It makes people chuckle. In fact, Nicol has succeeded quite well in coining some original Canadian barbs: You're a real, redblooded Canadian male — half-ledger, half-lecher; you made a boy and you made a cardigan and only the sweater has all its buttons; you have empathy? Is that like impotence?; you don't mean it's a bed and butter note?; usually you don't show any sentiment of your staff unless one drops dead on his own time; and down the line.

Briefly, the comedy is about a father, Cameron Clark (convincingly played by Ed McNamara), obsessed with the idea of turning his conventional son, stiffly portrayed by Reid Anderson, into a paragon of unconventionalism. Things pop when Father gets the brilliant thought of ordering his PR man, Ron Webster (boisterously performed by Roy Shuman), to induce his paramour Gilian (Patricia Gage) into seducing Sonny.

But Pop's idea boomerangs. Because instead of monetary remuneration, Gilian, dabbling in art, insists on a one-woman exhibition, courtesy of Mrs. Clark (handsomely portrayed by Doris Buckingham).

Naturally the farce explodes. And in disillusion, Cam Junior decides to become a Communist and go to China to pick rice.

Mama is beside herself. "I don't know anyone in China."

It takes little Carol, Cam's girl (Sylvia Feigel), to bring Cammy Boy back to freedom and the trials of a teenager.

Like Father, Like Fun may not stop the world. But it certainly provides a few laughs as one breezes lightly through politics, art, parental problems, teenage audacity, inhibitions and what have you.

THE LIVELY ARTS. By D. COHN

● The Impossible Years, starring Alan King, on Broadway, omitted five performances last week to enable King to have a cyst removed from his left foot.

● Sophia Loren recently discovered that the original foundation for the villa her husband Carlo Ponti, built for her at a cost of three million dollars was constructed in the first century. Beneath the surface, catacombs were uncovered where Christian martyrs are believed to have hid.

● Actress Melina Mercouri's father was a foreign minister, her grand-father was mayor of Athens and her uncle was the Greek ambassador to Portugal.

● Cool Hand Luke, A Warner Bros. film drama starring Paul Newman, has been scheduled to go before the color cameras in early October. Producer Gordon Carroll, director Stuart Rosenberg and art director Cary Odell are in Florida scouting locations, concentrating in the areas in and around Tampa and Orlando.

● A 17-year-old Puerto Rican student at the New York School of Printing, whose name is Jose Rodriguez, will portray the role of a shy Puerto Rican student with the same name in Up the Down Staircase, Bel Kaufman's best-selling novel. Sandy Dennis stars. Miss Kaufman serves as technical advisor.

● Robert Altman will direct Moonshot, filmed by Warner Bros., a dramatization of Project Apollo and man's first landing on the moon. Altman has directed many Bonanza and Combat segments.

● Joey Bishop, who plays an Indian with the unlikely name of Kronk in Universal's Texas Across the River, started to take off his ring for his first scene in the comedy western. Director Michael Gordon mentioned it wasn't necessary since an Indian in 1845 might well have worn a ring.

"A bar mitzvah ring?" Joey asked incredulously.

● Charles Chaplin still is the one-man film maker. In a ship sequence of A Countess from Hong Kong, on the verge of seasickness the stars are enveloped in puffs of smoke from an offstage cigar smoker.

Who blew the smoke? Chaplin. "The puffs are cues and therefore are in need of direction," he explained.

● Actor-dancer Buddy Schwab has been set for the role of one of Mary Tyler Moore's boy friends in Ross Hunter's Thoroughly Modern Millie, now before cameras. He will do a specialty routine with Miss Moore, in addition to his regular chores as assistant to choreographer Joe Layton. Julie Andrews, James Fox, Carol Channing, Beatrice Lillie and John Gavin star.

● Director Peter Freistadt, who came to Israel on a guest stint from his native Czechoslovakia a year-and-a half ago and chose to remain an Israeli citizen, married last week Israeli actress Beky Suzin.

Freistadt, 35, had a reputation as one of Czechoslovakia's top film and television directors who arrived in Israel to direct a play for the Ohel Theater, in which Miss Suzin had a part. The morning after the play's premiere, Freistadt boarded a plane to take him back to Czechoslovakia.

Only moments before the plane was to take off from Lydda Airport, he suddenly shouted for the crew to open the doors and let him out. He said he had decided to stay "because I am a Jew and I belong here."

Freistadt recently completed work on his first full-length feature, Sabrina, starring Eva Bartok. His next venture will be a psychological thriller, Motive for Murder, starring Aharon Meskin and Gila Almagor.

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The City of Toronto, Department of Parks and Recreation, in conjunction with the Toronto Musicians' Association, through a grant from the Trust Fund of the Recording Industries and the Toronto Daily Star, are pleased to announce the following programmes:
SUNDAY, JULY 24th
2.00 p.m. — MOSS PARK: Children's Theatre in the Park
2.30 p.m. — HIGH PARK: Governor General's Horse Guards Band under direction of Capt. G. F. Fitzgerald. Guest Artists: Ohulani Hawaiian Group
2.30 p.m. — KEW GARDENS: H.M.C.S. York Band under direction of Lieut. R. H. Plunkett. Guest Artist: Don Baldwin
2.30 p.m. — WILLOWVALE PARK: Benny Louis Orchestra. Guest Artists: The "Paupers"
5.30 p.m. — HIGH PARK: Organ Recital featuring Ronnie Padgett
7.30 p.m. — EARLSCOURT PARK: Don Thompson Orchestra and Guest Artists
8.00 p.m. — EXHIBITION PARK (Main Bandshell): Pops-Symphony Conductor: George Crum. Guest Artist: Jan Rubes
MONDAY, JULY 25th
3.00 p.m. — WILLOWVALE PARK: Children's Theatre in the Park
7.00 p.m. — TRINITY PARK: Children's Theatre in the Park
8.30 p.m. — RAMSDEN PARK: Square Dancing — Bob Scott Orchestra
TUESDAY, JULY 26th
3.00 p.m. — KEW GARDENS: Children's Theatre in the Park
7.00 p.m. — GREENWOOD PARK: Children's Theatre in the Park
8.00 p.m. — ALLAN GARDENS: 48th Highlanders Military Band under direction of Captain Donald Keeling
8.30 p.m. — WITHROW PARK: Square Dancing — Bob Scott Orchestra
WEDNESDAY, JULY 27th
12.15 p.m. — NATHAN PHILLIPS SQUARE: Variety show directed by Jimmy MacDonald featuring: Billy Meek, Barbara Leonard, Jack Bateman, Seppo Leivo and Frank Palmer.
8.30 p.m. — RIVERDALE PARK: Folk singing and Hootenanny featuring: Tubby Fats Jug Band, Greg Winkfield, Vic Garber and Klaas Van Graft
8.30 p.m. — MONARCH PARK: Square Dancing — Bob Scott Orchestra
8.30 p.m. — DUFFERIN GROVE PARK: Square Dancing — Angus MacKinnon Orchestra
THURSDAY, JULY 28th
7.30 p.m. — EGLINTON PARK: Jazz Concert featuring: Rob McConnel and his Top Jazz Trombonists, Charlie Rallo Trio
8.00 p.m. — NATHAN PHILLIPS SQUARE: Ellis McLintock Orchestra and performers from the Community Folk Art Council.
8.30 p.m. — HIGH PARK: Square Dancing — Bob Scott Orchestra
8.30 p.m. — KEW GARDENS: Square Dancing — Al Ward Orchestra
FRIDAY, JULY 29th
1.30 p.m. — EGLINTON PARK: Children's Theatre in the Park
8.30 p.m. — RIVERDALE PARK: Round Dancing — Eddy Graf Orchestra
SUNDAY, JULY 31st
2.30 p.m. — HIGH PARK: Queen's Own Rifle Band under direction of Capt. W. T. Atkins. Guest Artist: Betty Weir
2.30 p.m. — KEW GARDENS: 48th Highlanders Military Band including highland pipers and dancers under direction of Capt. D. Keeling
2.30 p.m. — WILLOWVALE PARK: Ellis McLintock Orchestra — Guest Artists: Remo Marinucci, Betti Orsatti and Dancers
5.30 p.m. — HIGH PARK: Organ Recital featuring Ronnie Padgett
7.30 p.m. — EARLSCOURT PARK: Horace Lapp Group & Singers — Variety Concert
8.00 p.m. — EXHIBITION PARK (Main Bandshell): Pops-Symphony — Conductor: Boris Brott. Guest Artist: Sylvia Grant.

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DIRECT FROM HAVANA: JEWS UNDER CASTRO

By HENRY STANTON

When the ships of Columbus approached the cost of Cuba in 1492, Luis de Torres, one of several Marranos in the expedition was sent into the interior to ascertain what people lived there, and according to the records, he settled and died in Cuba. Other early settlers included a number of forcibly baptised women exiled to Cuba by the Spanish authorities.

The Portuguese reconquest of Brazil forced thousands of Jews to leave, and many of them settled in Cuba, the largest island in the West Indian group. Other exiles, mainly from Spain, arrived during the sixteenth and seventeenth centuries. Their friendly relations with the buccaneers who waged a long and costly war against Spain's commercial control of the New World make an interesting aside.

Cuba's Jewish community was also considerably increased as a result of American-Jewish interest in the tobacco trade. By 1922 there were 5,000 Jews in Cuba, and 1959 double that figure.

Today, only 2,500 Jews remain, and because so many young people have left, their average age is about 60. Many are merchants whose shops have been taken over by the State.

A fellow journalist who also recently visited Cuba, reports that all the Jewish religious and communal institutions which flourished before Castro's take-over, are still in existence. The welfare and relief sections are perhaps even more active than before.

Some Cuban Jews received small amounts of compensation for their confiscated businesses; others live on small pensions or their meagre saving. But members of one of the two Sephardi congregations, "the Turks," as they are called by Cuban Jews from Eastern Europe, are particularly hard hit. They are formerly pedlars, and were not eligible for compensations. Now totally destitute, they receive a monthly subsistence allowance according to their needs and the size of their families.

The funds for this come from Jews in Europe via Swiss banks, and are distributed by a Co-ordinatig Committee with the full approval of the Cuban Government. Unfortunately, the American Joint Distribution Committee is unable to send money to Cuba, because of existing U.S.A. restrictions.

When Fidel Castro took over in Cuba, there were two Ashkenazi and two Sephardi synagogues and one American Reform Temple in Havana, and they were still functioning as before. "Moishe Pipik's", the popular Jewish restaurant, still under strict kashrut supervision but nationalised, also weathered the storm.

Not far alway is the shop of a Galician-born Jew, a watchmaker, who has received permission to continue his essentially one-man business. He is the head of the Adath Israel Ashkenazi synagogue, and his congregation was until recently responsible for the distribution of matzot, now undertaken by the Co-ordinating Committee. Members of this synagogue are mainly of East European origin.

But the real community centre, with a well-stocked library in Spanish, Yiddish and English, as well as a catering hall, is the other Ashkenazi synagogue. The wealthy former members of its executive board left long ago, but the men in charge now are just as proud of their work — and justly so, for it has become considerably more difficult than before. They resent rumours circulating abroad that their institution is about to be taken over by the Government.

Senor Marcus Matterin, who came to Havana from Kovno, Lithuania, at the age of six, is the librarian and cultural director.

The United Hebrew Congregation, whose American members are all gone, is made up of a small number of Central and East European Jews who are attracted by its liberal worship.

Members of the two Sephardi congregations, the Shevet Achim and the Centro Hebreo Sefaradi, originally came from the countries of the former Ottoman Empire. They settled in Cuba shortly before the First World War. There is a higher percentage of intermarriage in this group than among the earlier arrivals, but they are still proud of their heritage.

One of the most unusual institutions in Cuba, the only Marxist country which permits a Zionist organization, complete with youth centre, Hebrew classes and communal events — but no fund-raising or political activities — is the Albert Einstein School.

Staffed by three teachers — for Hebrew, Yiddish and Jewish history, but no actual religion, which is not permitted under present laws — the school's classes are conducted after 3 p.m. in a building belonging to a State school. The teachers are paid by the State, which also provides bus transport for the 96 Jewish children of elementary school age.

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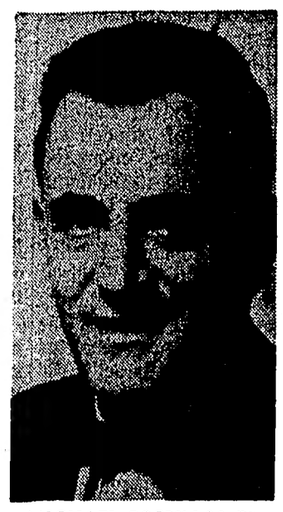

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Published by

THE DEPARTMENT OF NATIONAL HEALTH AND WELFARE

by authority of
The Honourable Allan J. MacEachen

NEW ZIM CRUISE

The Zim Lines have introduced a plan whereby families of four sailing on any one of the SS Shalom's Caribbean cruises during the 1966-67 season will pay the equivalent of only three full fares provided that they share the same cabin, it was announced by A. Manor, executive vice president of the American-Israeli Shipping Co., Inc., U.S. Representatives of the Zim Lines.

Also, the plan applies to groups of four persons sharing a cabin who book their passage at the same time through the same travel agent. Thus two occupants of a cabin will pay full fares and the third and fourth occupants each will pay fifty percent of the applicable fare.

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LUBECK, MAX. On July 16th, late of 70 Fairholme Avenue.
OLCH, ROSE. On July 14th, late of 2603 Bathurst Street.
POLLOCK, FRANK. On July 13th, late of 50 Glenarden Road.
SAMUELS, ALEX. On July 16th, late of 14 Rosemary Road.
STARK, MORRIS J. On July 12th, late of 624 Roselawn Ave. Avenue.
SZTYBEL, DAVID. On July 14th, late of 184½ Albany Avenue.
WEISMAN, RACHEL. On July 11th, late of 29 Southgate Avenue.
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JACOBOVITCH, JOSEPH (YOSKA). A monument will be unveiled in memory of the late **JOSEPH JACOBOVITCH (YOSKA),** beloved husband of Fogel, devoted father of Lou Jacobi, Mrs. M. Glickman (Lil), Mrs. B. Gold (Rae), Abraham Jacobovitch, brother of Mrs. H. Rich, Mrs. Strauss, Nusyn Jacobi of New York, the late Mrs. Solish and Mrs. Fruchtman, dear grandfather, on Sunday, July 24th, 11:00 a.m., at Dawes Road Cemetery, Shidlower section. Relatives and friends are invited.

AUSTRIA REOPENS CASE OF INFAMOUS HITLERITE

VIENNA, (JCNS) — The Austrian Supreme Court ordered last week the retrial in Vienna in September of the brothers Johann, 51, and Wilhelm Mauer, 47, who were acquitted by a Salzburg jury in February on charges of complicity in the mass murder of Jews in Stanislav, Poland (now in the U.S.S.R.) during the Second World War.

The jury found the brothers not guilty on nine charges. On the remaining two charges the brothers "had no other choice but to obey orders".

Dr. Meltzer, the president of the Salzburg Court refused to accept the verdict, setting it aside as a "clear error" and sent the case to the High Court for review.

The Mauer brothers are former Polish Army officers who acquired Austrian nationality after the war.

DR. GORDIS ESSAY (continued from page 4)

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nah, Deah. "Wisdom, understanding, knowledge") that sought to unite the virtues of Hasidic and rabbinic Judaism.

Rabbi Zalman had attempted to see Rabbi Elijah in order to adjust their differences, but had been refused admittance. After the Gaon's death, the opponents of Hasidism did not hesitate to denounce Shneur Zalman to the Czarist government for alleged subversion practices. Twice, in 1798 and 1800 the rabbi was carried off to St. Petersburg in chains.

Like the burning of Maimonides' works at Jewish instigation, this act of slanderous denunciation aroused widespread revulsion.

Ultimately, both the Hasidim and their opponents, confronted by the multiple challenges of modernism and secularism, composed their differences and found it possible to live together amicably within the household of Orthodox Judaism.

Sin'at hinnam is not dead in the modern age; it simply has taken on new forms. One of the besetting problems of the State of Israel is the widespread phenomenon of violent partisanship. Among the political parties as well as in the religious sphere there is unbridled and unrelenting hostility.

In the diaspora, where Jewish life tends to be organized along religious lines, extreme denominationalism now runs riot. As the substantive difference among modern Jews become less and less significant, the antagonism among the various camps grows sharper.

Ours is an age of growing intercommunication even among such opposing social political systems as communist dictatorship and capitalist democracy, and a growing ecumenicism among competing religious denominations like Catholicism and Protestantism.

It is a tragic commentary on the cultural lag in Judaism that the various movements in Jewish life seem increasingly isolated from one another, with little communication among them and virtually no cross-fertilization of insight and outlook.

The dangers of the malady are obvious. World Jewry today is threatened by powerful forces of assimilation and alienation, of which intermarriage is the most obvious form, though not the only one.

The Jewish people today cannot afford the luxury of sin'at hinnam. The differences among the various groups in the Jewish community are not to be ignored or minimised, but they will prove fatal if they are permitted to blot out the underlying unity that should bind all who are dedicated to building a meaningful and creative Jewish life in our age.

On Tisha B'Av, the anniversary of the Temple which underscores the calamitous character of sin'at hinnam, we ought not to content ourselves merely with the recital of the Kinot, the elegies commemorating the Destruction of the Temple. Jewish leadership of all types, religious and secular alike, should do well to use this solemn occasion in order to emphasize the mitzvah of 'ahavath Yisrael for all Israel and for each Jew even when he differs from us.

The question was once put: "Which takes precedence, love of the Torah or love of Israel?" The answer was as revealing as it was wise: "The love of Israel takes precedence". The reason is clear. Love of the Torah frequently is used as a mask for hostility toward those who differ with us, as a disguise for sin'at hinnam, hatred "on principle", without due cause and far out of proportion to the issue at stake.

Responsible Jewish leadership of all groups should take the initiative in educating our people how to differ without rancor and to disagree without enmity.

Since nature abhors a vacuum, we should emulate the practice of Rabbi Abraham Isaac Kook, of blessed memory, who sought to replace the curse of sin'at hinnam by the blessing of Ahavat hinnam, "love beyond reason and without limit for all our brothers". This is not merely the age-old teaching of our tradition, it is the desperate need of the hour.

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ASSOCIATED SCHOOLS REPORT (continued from page 2)

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their services by lowering standards or by turning away a single child who cannot pay for Jewish education, he said. The schools will continue with every hope of success.

Maurice Samuel, noted Jewish author and lecturer, delivered an address on Jewish cultural trends in America, the development of value concepts in American Jewry and the contribution that Jewish education could make to keep Jewish life in America strong and progressing.

Dr. Arnold A. Epstein, president, United Jewish Welfare Fund of Toronto, saluted the first grade 13 graduating class of the Community Senior Day High School, majority of whom were guests. (Total budget of the High School, supervised by the Bureau of Jewish Education, some eighty-percent of cost over and above tuition income, is provided by the Welfare Fund).

Serena Dessen, student at the University of Toronto, responded on behalf of the graduates, among whom are: Ruby Applebaum, Bar Ilan, Israel; Nathan Brodsky, University or Toronto; Serena Dessen, University of Toronto; Mark Freiman, University of Toronto; Larry Grupp, University of Toronto; Irving Marcus, Yeshiva University, New York; Mark Mandel, Hebrew University, Jerusalem; Cynthia Nurenberger, University of Toronto; Marlene Schmerz, University of Toronto; Hedy Judith Schild, University of Toronto; Barry Walfish, University of Toronto; Benjamin Wurzburger, Massachusetts Institute of Technology, U. S.; Ruth Zarzewsky, Hebrew University, Jerusalem.

The following were honored for rooms dedicated at Associated: The Doran and Lipson families, room in memory of Morris and Sema Lipson; Charles and Molly James; Abraham M. Schiffer. Presentations were made by Wilferd Gordon, Q.C., immediate past president. Acknowledged also were scholarships established by Mrs. Eva Applebaum in memory of her late husband, Sam Applebaum, and Mr. and Mrs. Leonard Wolfe in memory of Mrs. Wolfe's father, Sam Applebaum.

Sigmund Socol, veteran teacher for half a century and on the staff of Associated, received a plaque from Harold L. Dessen, C. A., chairman of the Board of Education of Associated.

Meyer W. Gasner, vice president of Associated, and David E. Newman, Q. C., chairman of the Executive, participated in the program.

Samuel Shainhouse, treasurer of Associated who served as chairman, welcomed the guests; Cantor Zvee Aroni of Beth Emeth-Bais Yehuda Congregation rended liturgical selections.

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PROCLAMATION
CIVIC HOLIDAY
MONDAY
August 1, 1966

The Council of the Township of North York at its meeting held Monday, July 18, 1966 has declared Mon., Aug. 1, 1966 to be the CIVIC HOLIDAY for the current year and requests that all citizens govern themselves accordingly.

James D. Service
Reeve

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&
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